

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and
kindred crimes—the application of Christian principles to all the relations, du-
tied crimes—of life—to the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
the God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text book is the Bible; our standard, the Divine law;
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-
ise; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST;

Containing the Testimony of the Scriptures against Slavery, and the Scriptu-
ral method of treating it.

"To the law and to the testimony; if they speak not according to this
word, it is because there is no light in them." Isa. viii. 20. "All Scripture is
given by inspiration of God, and is profitable for doctrine, for correction, for
instruction in righteousness. That the man of God might be perfect, thor-
oughly furnished unto all good works." II. Tim. iii. 16-17

Part III.—Slaveholding brought directly to the test of the
Bible.

CHAPTER I.

RECAPITULATION AND REVIEW.—IS THE SYSTEM OF SLAVERY
SINFUL?

In the "First Part" of our discussions, we took a brief
view of some of the foundation facts and essential princi-
ples of true religion, as taught in the Scriptures, and we
saw at a glance, that slavery and slaveholding are irrecon-
ciliably opposed to each one of them. In our "Second Part"
we exhibited the theory and practice of American Slavery,
as defined by its own code, as enforced by its own judicial
decisions, and as administered in the habitual and daily
practice of slaveholders. To some extent we have invited
a comparison of these statutes, decisions, and usages, with
specific declarations and commandments of God in the
Scriptures. And, at every step we have found the theory
and practice of slavery at war with the Bible.

We come now to press more distinctly and directly, the
inquiry whether such a system be not, in its own nature and
of necessity, sinful? And whether it is not sinful for any
man to uphold such a system by being himself a slaveholder?

It may seem strange, in view of what has already been
ascertained and stated, that any further discussion of such
questions should be deemed needful. Twenty years ago,
the question was supposed to have been settled, and that
nothing further was wanted but to point out and urge the
appropriate treatment of such a gigantic iniquity. But, in
the process of that work, so many evasions and compromises
have been encountered, that the effort to meet and expose
them, has driven back opposers to the ground which they
once seemed to have abandoned. It is now urged, more
vehemently than ever, that slavery and slaveholding, apart
from their abuses, are not necessarily sinful—*malum in se*,
and therefore ought not to be treated as we treat known
sins. This is the position, for the most part, even of those
in the American Tract Society, who have, in vain, labored
to have the Society publish tracts against "the evils con-
nected with slaveholding." In the political world the same
ground has been taken by saying that the right of slave-
holding is a national right "before and higher than any con-
stitutional sanction."*

*Lecompton Constitution for Kansas. Also see President Bu-
chanan's Kansas Message. Revolting as are those declarations they
cannot be contradicted, unless slaveholding be inherently sinful.
For if not sinful, it must be innocent, and if innocent entitled to pro-
tection, the same as other rights of property which doubtless are
"before and higher than any Constitutional sanction."

We inquire, then, are slavery and slaveholding sinful, ac-
cording to the Scriptures?

We put the two questions separately, because some minds
conceive a wide distinction between them, and a negative
answer to the latter has been given by some who have con-
ceded an affirmative to the former.

THE RELIGION OF THE BIBLE COMPARED WITH THE SLAVE SYSTEM.

Let us compare then, in the first place, the two systems
—the religion of the Bible, on the one hand, and the Ameri-
can Slave system on the other. Is there not, at every point,
the most obvious and utter contrariety and opposition be-
tween them?

The religion of the Bible asserts the supreme and para-
mount authority of God over every human soul. The Slave
system contradicts this by asserting the supreme and un-
limited authority of every slave master over his slave.

The religion of the Bible affirms the supreme and para-
mount authority of God over the Nations, their Govern-
ments, and rulers, annulling, of course, all their decrees,
statutes, enactments and adjudications, which are subver-
sive of the commandments of God. The Slave system, in
direct opposition to this, affirms the paramount and supreme
authority of its own code, making void the commandments
of God whenever they conflict (as they do at all points) with
its own distinctive and characteristic provisions.

The religion of the Bible teaches the unity, common pa-
rentage, and common brotherhood of the human family.
The Slave system is the most complete and unmitigated
practical denial of that unity and common brotherhood that
can possibly be conceived. The religion of the Bible re-
quires that this unity and common brotherhood of man-
kind be mutually cherished between all men, and between
all the varied races, classes, avocations and conditions of
men, and that it be made the controlling rule and living
spirit of all legislation, jurisprudence, international policy,
domestic arrangements and pecuniary transactions among
men. The Slave System exhausts the ingenuity and the
power of its contrivers and defenders in devising and en-
forcing whatever is precisely the opposite of all this.

The religion of the Bible teaches the essential equality of
men—their equal and inalienable rights. It insists upon
perfect equity between man and man. Its foundation prin-
ciple is equal, impartial, unselfish love. Its one sole law for
National, State, and Individual action is—"Thou shalt love
thy neighbor as thyself." It knows no other statesmanship,
no other jurisprudence than this. Could men or even de-
mons devise or practice a system more completely at vari-
ance with this, and subversive of it, than the System of
American Slavery?

The religion of the Bible teaches the original dignity
of human nature—the dignity of man—his lordship
over the lower animals—his proprietorship of property
in all its legitimate forms—the heaven-established dis-
tinction between a man and a chattel. The American
Slave System degrades man to the level of a brute, and
treats as a chattel a being formed in the image of God, his
Creator.

The religion of the Bible teaches the immortal nature of
man, his free moral agency, his accountability to the Su-
preme Lawgiver, his state of probation on earth, his fu-
ture destination, according to the deeds done here in the
body. All this the American Slave System ignores, over-
rides, and practically denies, in respect to the slave. Its
great work is to obliterate, to unteach all these divine teach-
ings, so far as the slave is concerned.

At all these vital points, the Slave system opposes itself,
unremittingly, to the foundation principles of religion as
taught in the Bible. At all these vital points, in other
words, the religion of the Bible opposes the Slave system.

As each of the fundamental principles of the Bible is
thus arrayed against the Slave system, so each of the integ-
ral parts of slavery is arrayed against the Bible and its sys-
tem of religion.

Its "cardinal principle" of human chattelhood is a denial,
at once, of the supreme authority of God and of the free
moral agency and accountability of man.

Its pretended ownership of immortal beings—its chattel-
tenure claim on them as property—its sale, traffic, barter,
mortgage, inheritance, and transfer of human souls—involve
the grossest impiety towards God "the Father of Spirits," in
whose image all men were created. It is an insult to Christ
who died to redeem them, and to the Holy Ghost, who claims
their bodies as his temple. Is not this feature—this "cardi-
nal principle" of the Slave System, sinful? Is it not "*ma-
lum in se*?" And if so, how can any portion of the system,
growing out of this corrupt principle, be innocent? "Who
can bring a clean thing out of an unclean? Not one."

Another indispensable ingredient of the slave system, *with-
out* which it could not exist, and *for the sake of* which it does
exist, is its enforcement of labor without wages. Having
robbed the man of himself, it robs him of his earnings. Is
not robbing, "*malum in se*"—in itself, sinful.

There is no evading this by saying that the necessary sus-
tenance of the slave is his wages. The food and shelter of
a working animal are not wages. The repair of machinery
is not wages. Mutual and free stipulation is essential to
wages. And just wages is something more than bare sus-
tenance, or is, at least, a fair equivalent for earnings. There
can be no wages where the laborer cannot claim, receive,
and possess what he earns. "Wo to him that useth his
neighbor's service without wages."—(Jer. xxii. 13.) Does
the Bible pronounce woes against a practice which the Bible
holds innocent?

Another integral part of slavery is that which, as we
have seen, denies the moral freedom of the slave, denies his
right to obey God rather than man, the right to serve God,
with his own body and soul, with his own powers and facul-
ties, according to the dictates of his own conscience; his
right to free social worship, his right to select, for himself,
his religious teachers, his right to read the Bible, his right
to the benefits of education, to the culture of his own hea-
ven-conferred mental powers.

Whatever *privileges* some slaves may enjoy, under *suffer-
ance* of their masters, no slave while remaining a slave can
claim any one of these rights, as rights, or be protected in
the free use and exercise of them. And the Slave system
is designed and adapted to prevent their exercise and, as far
as possible, annihilate or crush the moral and intellectual
aspirations of the slave. Without this it could not exist.
Is not this essential element of the Slave System, *malum in
se*? Is it not, in itself, sin? Can the religion of the Bible
do otherwise than condemn the system that withholds the
Bible, and forbids men to obey its most plain and authorita-
tive requirements?

Another essential condition and ingredient of the Slave
system has been shown to be the denial of the rights and
sanctities of the marriage relation among slaves, the abroga-
tion of the family condition, with the mutual rights and du-
ties growing out of the family relation; all this involv-
ing the systematic establishment of compulsory concubinage,
unchastity and vice, on the ruins of family purity and order.
Is not this indispensable pillar and element of the Slave system
"*malum in se*?" wrong, sinful in itself? Can the religion
of the Bible fail to condemn such a system?

We might distinctly enumerate and compare with the Bi-
ble, every other distinctive feature and ingredient of the
Slave System. The result in each and every case, would be
the same. There is absolutely nothing, pertaining to slave-
ery, as such, (nothing that distinguishes slavery, as a system,

from other domestic arrangements and modes of associated or combined labor,) that will not be found, on examination, to be diametrically opposed, either directly or indirectly, to the spirit, the precepts, or the teachings of the Bible. Its denial, to the slave, of anything like adequate protection from violence and murder, and, in the case of female slaves, from outrages worse than murder; its rejection of the testimony of slaves, in all cases in which their testimony could criminate any white person—its barbarous punishments of slaves, (whose personality, right of self direction, and accountability, as human beings it nevertheless denies) its punishments of them for acts which, in no others, would be considered criminal; its punishment of them for learning and teaching to read, for reading the Scriptures, for attendance on religious meetings, for discharging towards each other the offices of humanity, for sheltering oppressed fugitives, for escaping from slavery themselves, its prohibition of freedom of speech and of the press, its suppression of all discussion of its own character; its declaring void all contracts between master and slave, especially all contracts and payments of the slave for his own emancipation; its forbidding emancipation, or interposing obstacles in its way; its provision that the slave child shall follow the condition of the slave mother, not of its father (for the plain purpose of enabling the slaveholder to enslave and rear for slave service or for the market his own offspring, as a source of gain) its self-perpetuation by the seizure and enslavement of innocent infants, solely because their mothers have been enslaved; its absolute, unmitigated, unlimited despotism towards the slaves, its virtual release of slave masters, in that relation, from all, or nearly all, the salutary restraints of civil and criminal law; its protection and sanction of cruelty and of lawlessness, unbridled lust; its transfer of the owner's lawless power to hirers and overseers; its outlawry of fugitive slaves and license to murder them; its absence of provisions for the access of outraged and abused slaves to the protection of magistrates, its denial to them of the poor privilege of a change of masters, or of the opportunity of self-redemption; its identification in origin and legality of tenure with the African Slave trade, (now prohibited as piracy) —its equal identification with the domestic slave trade, (not less cruel and demoralizing than the foreign) a traffic by which it supports itself in the Old Slave States and plants itself in new Territories, all these and the like of them which fill up the outlines of the Slave system, bind together its parts, fortify it against assaults, underlie its foundations or prop it up from falling, each and every one of them are violations of justice and mercy, opposed to the law and the gospel, as revealed in the Scriptures. Each one of them, singly and by itself, is absolutely and undeniably sinful—"malum in se"—as tested by the religion of justice and mercy, the religion of the Bible.

TESTED IN DETAIL.

If any one doubts this, let the test be applied in detail. Let any one try the experiment by himself, honestly, as in the sight of God, at the bar of his own conscience and with the light of the Scriptures. Dismissing from his mind, as far as possible, all thoughts of American Slavery, and all disputes in respect to the American Slave system, let him take up, separately, one by one, the particular things we have here enumerated, and pass a separate judgment upon its moral character in God's sight, as the character of God, his teachings and requirements, are set forth in the Scriptures.

Human chattelhood—the claim of property in the bodies and souls of men. Is it innocent? Or is it sinful? Write down your decision. Labor enforced without wages. Is it right, or wrong; innocent, or sinful? Write down your decision. The denial of man's free moral agency, his right to education, his rights of conscience, his religious rights. Is such denial innocent, or sinful? Write down your decision. The abrogation of marriage. Is it innocent? Or is it sinful? Write down your decision. And so with each and every feature and integral part of the Slave system, as already enumerated, one by one, separately and impartially considered. Make your decision. Is it innocent? Or is it sinful? Write down your decision. Whoever you are, reader, you will find, when have gone through the catalogue, that you have written—"sinful," against each and every one of them. You will certainly have done this, even if you are a slaveholder, unless in the presence of your Maker, you have belied your own conscience. No man liv-

ing, if he be not wilfully dishonest, can help condemning as sinful, in the sight of God, according to the religion of the Bible (as well as by the light of Nature) each one of the particular things, that demonstrably enters into and compasses the so-called "institution"—the system of usages, enactments, decisions and customs, in America, known as the Slave System.

How strangely and yet how manifestly do these persons deceive themselves who imagine that they do not believe the System of American Slavery to be "*malum in se*"—in itself, sinful! Their disbelief expends itself upon a creation of fancy, upon a vague, indistinct indefinite image of something, they know not what, which they call slavery, or the Slave System.

No man can know what the American Slave System is, can analyze it, can look distinctly at the several parts that compose it, can consider attentively and separately, each one of those parts, without seeing and knowing, especially in the light of God's word, that each and every one of them is sinful.

How then can they be otherwise than sinful, when compacted together and mutually sustaining each other, in the Slave System?

How can any one who believes the claim of chattel ownership in man to be sinful—and the enforcement of labor without wages to be sinful—and the denial of man's free moral agency to be sinful—and the withholding of education and the violation of the right of conscience to be sinful—and the abrogation of marriage to be sinful—how can such an one doubt that all these sinful things combined into one system are sinful? How can a man believe that the Bible condemns each and every one of these things, in detail, and yet hold that the system which undeniably combines them all is a Bible institution? Or at least, that Christ and his apostles do not condemn it—that it is not, in itself, sinful?

For the Principia.

NATIONAL SOVEREIGNTY.

No. 24.

THE PRESIDENT'S MESSAGE.

It is a privilege of truth that it often gains more by the defense of error than error itself gains. This remark has been suggested by the late annual message of the President. That document, bitterly pro-slavery in its spirit, is one of the best of weapons for a Union abolitionist. The abolition lecturer should hold it in his hand. Strong as the abolition theory is in moral and constitutional support, it should not fail to take advantage of the President's urging amendments of the Constitution to make it contain an "express recognition of the right of property in slaves," and "a like recognition of the right of the master to have his slave, who has escaped, restored and delivered up." The absence from slavery of sound logical support, its want of a basis of truth, and its necessity of leaning on historical and constitutional misstatements, all appear in the message. Its admissions have the value of testimony, given by a witness, against himself. One of the admissions is that slavery cannot endure free discussion, or, in other words, its agitation, even at the North, spreads fear and alarm at the South. And yet this document, by its own example, invites and provokes agitation. We shall make a free use of it for this purpose, not neglecting, at the same time, to bring a portion of Attorney General Black's late letter to the President, to the support of abolition views. If southern people cannot be awakened to their danger, without northern agitation, let that agitation never cease till the danger is removed.

The message, opposing secession, after enumerating some of the powers of the General Government, says:

"In short, the government created by the Constitution, deriving its authority from the sovereign people of each of the several states, has precisely the same right to exercise its power over all the people of all these states, in the numerated cases, that each one of them possesses over subjects not delegated to the United States, but reserved to the states, respectively, or to the people." It affirms that the Government of the United States is not less a government in the strict sense of the term, within the sphere of its powers, than the State Governments, "that it operates directly on persons and things," and that its "powers embrace the very highest attributes of national sovereignty."

All this is true, and we have no right to say the President affirms such things incautiously. And yet, either in very plain terms or by the clearest possible implication, he

affirms the whole radical abolition doctrine. Who ever heard of a government, or can even imagine one, invested with this "very highest attributes of national sovereignty," and yet lacking authority to secure to "all the people" within its own jurisdiction all the rights and privileges confided to its guardianship? The thing is a contradiction in terms.

Now, under our compound system, a man is a citizen of the Federal Government and at the same time a citizen of a State Government. A portion of his rights, in the keeping of one government, and the remainder in the keeping of the other. Each government, if the doctrine of the Message is true, has authority to protect him in that portion of his rights committed to its keeping, and neither government may, in any manner, hinder his enjoyment of the other portion, under the other government. But should the Federal Government reduce any of the people within a State's jurisdiction to slavery, it would not only destroy their rights of Federal citizenship but their rights of State citizenship also, and thus interfere with State rights. In such a case, the State would have a very clear right to abolish the slavery so introduced within its jurisdiction. But should the State reduce these same people to slavery, it would, as in the other case, rob them both of their State citizenship and their Federal citizenship, and thus trespass upon Federal prerogatives. And it clearly follows from the President's doctrine, that the Federal Government would have an equally good right to abolish the slavery so introduced within its jurisdiction by a State Government.

In order to establish the abolition doctrine, at the mouth of two witnesses, of the highest authority, we now call the Attorney General to the stand. What says the witness? "The will of a State, whether expressed in its Constitution or laws, cannot, while it remains in the Confederacy, absolve her people from the duty of obeying the just and constitutional requirements of the central government."

Amen! Mr. Black. Let the superstructure of your theory rest logically on this doctrine as a foundation, and let your practice correspond with your theory, and you will be an excellent abolitionist. When you say "*people*," you know that word grammatically and constitutionally means all who are numbered as human beings in taking the census. You know that a government necessarily requires the obedience of all the people to its laws. You ought to know, for it is self-evident, that the duty of obedience and the right of protection are inseparable, and that if the will of a State cannot absolve her people from their duty of obeying the central government, neither can it absolve that government from the duty of protecting them against State tyranny. And you know that, of all tyranny, chattelizing the people is the worst. But is not chattelizing a reserved State right? Yes, if a right of injustice is possible. But let a State in using it, take care not to restrain any man's liberty of being a good citizen under the Federal Government. I. S.

From the N. Y. Times.

SOUTHERN TRADE—ITS AMOUNT AND COMPARATIVE VALUE.

The South pays but once a year, because, Southern industry produces, annually, but one crop and one staple. When this is sold, the proceeds, so far as they will go, pay off debts contracted 12, 18 and 24 months previous. A New York merchant in the Southern dry goods trade regularly draws his notes for his sales on 12 months—virtually upon the next crop—the proceeds of the past having all gone to pay debts previously contracted.

The ability of the South to pay, consequently, rests upon the contingencies of the future. If the coming crop happens to be good, and other things favor, they pay. If not, the debts lie over, as a matter of course. This the merchant perfectly understands. It is impliedly a part of the contract. If any political crisis, like the present, should happen, or an epidemic prevail, on any other event reducing the value of the staple, delaying its prompt transmission to market, or interfering with the regular routine of commerce, the 12 months' note must be renewed for 6 or 12 months more, making the whole period of credit 18 or 24, or till the triple contingencies of a good crop, good prices, and good times concur.

Such is the law, or rule, of Southern trade. We had a good illustration of what it is, in the recent failure of a great Southern house. It commenced with abundant means. It stood deservedly high both at home and throughout the South. But it put its capital into Southern credit,

upon 12 months' credit. It was a house four or five stories high, and so collected. Suspension of the currency. There was a want of confidence.

Now, the fact would be that twelve months' credit would be given to six months' credit. The unknown of the future would be a personal fact. The fabrics would be truly reckoned, and the increase in the lapse of time would be successful. In such limited cases likely to occur.

If a twelve months' credit, then, losing one. The City which has been made lost by other means to go on a regular basis occurs or a prevail twice as many. If a regular found on the

In the North, pay their debts; consequently, as in another case in this State, something as butter and cheese and potatoes farmer, deservingly off from his meet his contract runs any risks months' credit harass him, or lose sight of means, or usually husband.

All Southern in it, which losing business already stated that will not months' credit loss of Southern importance trade by dint parties interest magnitude and from the best kinds are com that of the outside figure, whole should cover the utmost of business, which is attended.

It is the very trade is by the trade of the valuable to the Southern State not actually er noiselessly and persons in this Southern trade.

for payment of pay. A loss of the manufacture, the poor person the Press, which Southern trade unnatural one, or disturb it. I months' credit, maintained betw

turer would have would take T means of estim steadily employ before the manu only learns once customers to pay

upon 12 and 24 months. Its debtors did not pay. Renewals were a matter of course, and it was not long before the house found itself completely wound up. It could make no collections, and it could no longer carry its own debts. Suspension and liquidation were matters of necessity. There was no suggestion of unbusiness-like conduct, or want of commercial integrity, or of inadequate means.

Now, there is not a Bank President in the City of New York that would not emphatically declare that a business done on twelve months credit must be a losing one. Were a bank to give such credit, as a matter of course, it could not live six months. The reason is obvious. A person in trade can never tell what will be his means twelve months ahead. The unknown elements in the calculation; climate, accidents of all kinds, contingency of life, the continuance of personal faculty or integrity, the demand and price for the fabrics with which he expects to pay his debts, can never be truly estimated. Banks, consequently, exact short reckonings, as the means of avoiding such risks, which increase in number and gravity in geometrical ratio to the lapse of time. It has consequently become a rule with successful lenders to merchants, to reduce their loans within such limits, as to time, as will enable all the contingencies likely to occur to be carefully weighed.

If a twelve months credit is a losing one, for the reasons stated, then the Southern trade must, on the whole, be a losing one. As far as textile fabrics are concerned, we are convinced that such is the opinion of every merchant in the City who has gone through it. Money, no doubt, has been made by some houses, but not so much as has been lost by others. It cannot be otherwise. Things may appear to go on very well for two or three years, when a crisis occurs like that of the present year, or a short crop, or a prevailing epidemic, that sweeps away the profits of twice as many. The profits we see; the losses we do not. If a regular account could be kept, the balance would be found on the losing side.

In the Northern States, the crops with which the people pay their debts are every day maturing and going to market; consequently, debts can be paid as easily in one month as in another. Take for illustration the County of Oneida, in this State. Its farmers, every month, in the year, have something appropriate for the market. At one time it is butter and cheese; at another, fruit; at another, wheat, corn and potatoes; at another, fat cattle, etc., etc. If a thrifty farmer, deserving credit, wishes to contract a debt, he can confidently calculate on having something he can turn off from his farm within three months, with which to meet his contract. Consequently neither him nor his creditor runs any risk. If the same person should get a twelve-months' credit, it would, very likely, either seriously embarrass him, or prove his ruin, as he would in the distance, lose sight of his obligation, and would be wasting his means, or using them for other purposes, instead of carefully husbanding anything for pay-day.

All Southern trade, consequently, has a vicious element in it, which takes off the profit, if it does not render it a losing business altogether. It cannot be otherwise. As already stated, there is not a Bank President in this City that will not pronounce a business done on a twelve months' credit to involve inevitable failure. If so, then the loss of Southern trade is not such a terrible affair after all. Its importance has been swelled to an inordinate magnitude by dint of puffing and blowing by its friends, and parties interested, and by an inadequate notion as to the magnitude and value of our trade at home. We have it from the best authority, that so far as textile fabrics of all kinds are concerned, the proportion of Southern trade to that of the whole country is not over five, or to take the outside figure, over seven and one-half per cent. If the whole should be rubbed out, the figures last named would cover the utmost extent of reduction of the general volume of business, while the transaction, even of this small fraction, is attended with absolute loss!

It is the very falseness of the principle on which Southern trade is based that gives it its factitious importance. The trade of the counties of Oneida and Onondaga is more valuable to the City of New York than that of some of the Southern States. Yet hardly a person in our community not actually engaged in it, is conscious of its existence, so noiselessly and quietly it is carried on. But suppose 500 persons in this City to be at work on clothing for the Southern trade. This is sold on twelve months. The time for payment comes round, but the Southern trader cannot pay. A loss of crop or some other event has happened. The manufacturer stops; turns his hands adrift, upon public charity, perhaps. What a shriek rises, not only from the poor persons turned out of employment, but from all the Press, which magnifies the importance and value of this Southern trade, simply because it is an unprofitable and unnatural one, and rains down imprecations on all who, by political ideas, or otherwise, are supposed to interfere with, or disturb it. If this trade had been carried on, on a three months' credit, a proper relation would always have been maintained between supply and demand. The manufacturer would have early notice of how much the market would take. There would be short reckonings, and ample means of estimating the number of hands that could be steadily employed. But as it is, the market is glutted long before the manufacturer can be aware of the fact, which he only learns once in twelve months, from the inability of his customers to pay.

We hear nothing of the trade between Massachusetts and New York, which greatly exceeds that between New York and all the Southern ports together, for the reasons that it is uniform, natural and healthy, and never has to send for a physician. The amount of products daily brought out of Massachusetts is very nearly uniform in quantity the year round. Its people can pay one day as well as another. They produce every day alike. All our trouble comes from another quarter, where the laws of successful trade are uniformly violated. The loss of such a trade is not much to be mourned; nor would the entire disappearance of an equal volume be greatly felt, though carried on between our City and Connecticut or New-Jersey.

FROM SOUTH CAROLINA.

CHARLESTON, S. C., Dec. 22, 1860.

If the proceedings of the Revolutionists are correctly reported to you, two things will stand conspicuously out: First, that the Ordinance of Secession was rushed through before the State was ready for the change; and Second, that now that the Ordinance has been passed, the Architects of Secession are amazed with the magnitude of the labor of molding the State to her new condition. The spirit of the act was like that of desperate, wilful woman, faithful only to her threat, exulting in a deed she had committed for no better reason than to show that she dared do it, and which she would not have done had the threat never been made. The prematureness of the passage of the Ordinance is shown in the fact that the moment it was done, as if startled at the thought, a common inquiry was made as to what would be the effects. These should have all been critically inquired into beforehand, and whatever was done should have been done in view of them. They have acted as no rational man acts. The State was wholly unprepared for the step. In no one thing was she ready. The act, while it fulfilled a threat, at the same time did no more than signify

"—a lodged hate, and a certain loathing"

which the Nullifiers have so long cherished for the Union.

In the two respects wherein Secession was to encounter the greatest obstacles, and these at the very outset, there had not been the slightest preparation; neither was there any concurrence of views among the delegates—not even a single one seemed to have a settled conviction of what should be done. If South Carolina does not prove to be a slumbering volcano, sooner or later to belch forth, I shall be mistaken. She has a slave population almost double that of the whites. In the minds of these slaves there is an idea. It is, that something has lately taken place that promises them their freedom. Precisely what it is they have no distinct conception. It is there, and no power can get it out. The slave cannot express it in words if he would. Without knowing it, he revolves in his benighted mind, where there is naught beside but the fierceness of will, the sentiment—

"Hereditary bondsmen! know ye not,
Who would be free, themselves must strike the blow."

Carolínians do not disguise this from themselves. Some there are, it is true, with slaves all around them, who cultivate the belief that all is well. They are the exceptions. The rule is an increasing apprehension that secession will take away the foundations of former security. This is evinced in a variety of ways. In this city the police force has been increased, while all over the State there is a net-work of Vigilance Committees and Minute-Men, whose particular duty it is to watch for strangers, to drive them out of the State, or so dispose of them as to render that quite unnecessary and impossible. Every person capable of resistance is armed. Greater precautions are observed on the plantations, where first the storm will break. Bolts and bars for the security of the family are fitted where they were not known before. There is a certain nervousness which betrays all. Careful estimates are made of the loyalty of particular slaves; of the grounds of faith in this, of doubts in regard to that one. It is the subject of painful conversation in the domestic circle; of private conference among neighbors; and in the universal preparation, feeble at best, which the eye of the stranger can detect, its influence may be seen on every side. This increase of vigilance only aggravates the evil. The slave sees it all, and it stimulates his single idea. It will develop itself in action. Precisely when, or how, no one can tell. The slave may or may not wait till some John Brown places a pike in his hands, raises the standard of revolt, and leads him to the work. If he does, the circumstances will bear no resemblance to those of the raid at Harper's Ferry. Carolina's exposed seaboard, extending upward of two hundred miles, densely populated with slaves, will be open to predatory incursions. Can she herself expect to revolt from the Union and have the matter end there? When she breaks up the country, who will protect the fragments? And how can she, the chief conspirator expect to be exempt from speedy and certain retribution, which her act will be so well calculated to provoke? It is this more than any attempt to coerce her back into the Union that she has the most reason for dreading. It is for this that she is trying to create a navy and bring an army into the field.

From the N. Y. Tribune

WHY THEY SECEDED.

There seems to be a considerable difference of opinion among the members of the Convention of South Carolina as to the reasons and motives of secession. As the rest of the country is at least equally in the dark on the subject, it may be well to consider the different reasons assigned by different members.

Mr. Wardlaw objected to one of the Declarations of Independence reported by the Committee that "it dwelt too much upon those Fugitive Slave laws and those Personal Liberty bills, which give it too much the appearance of special pleading." The real reason, he thought, was, that the election of Lincoln was equivalent to an "edict of emancipation,"—and the address ought, therefore, to set forth very fully and strongly the fact that "emancipation would be deleterious to the blacks and degradation to the whites."

Mr. Memminger, who drew the address, appreciated the importance of being before the world with a full vindication of their action, if they expected any sympathy or support. He said:

"Allow me to say to the honorable gentleman, that when you take the position that you have a right to break your faith; to destroy an agreement which you have made; to tear off your seal from the document to which it is affixed; you are bound to justify yourself fully to all the nations of the world, for there is nothing that casts such a stain upon the escutcheon of a nation as a breach of faith. Therefore the document shows fully that both in measure and in spirit our co-States have broken the Constitution and the Union. Not only in letter has this been done, but also in spirit. They have so brought matters to pass in this country that every single end which that Constitution professed to carry into effect has been made destructive of those ends; that the common agent which should have acted for our common good has been converted into an instrument for our destruction. And now, as a consummating act, they have so perverted the Constitution of the United States as to seize hold of that clause in relation to the Executive Department to enable them to elect a sectional President, and put in office a man whose only recommendation, or whose chief recommendation to the whole of them, was that he is an enemy of our Constitution—that he desires to see Slavery abolished. The great objection that we raise is not to Abraham Lincoln himself, but chiefly because he is the representative of a hostile opinion, destructive of every interest of the South."

Mr. M., expects that a "national breach of faith" on the part of South Carolina, is to be justified in the eyes of the world, on the ground that the people of the United States have "elected a President who desires to see Slavery abolished." This is the only actual point of his complaint. Does he believe that England, France, the North, or even sensible men in South Carolina, will recognize this as an offense sufficiently grave to justify what he himself styles "a breach of faith?"

Mr. Rhett was more emphatic, and somewhat more explicit on several points than either of the preceding speakers. He said:

"The secession of South Carolina is not an event of a day. It is not anything produced by Mr. Lincoln's election, or by the non-execution of the Fugitive Slave law. It has been a matter which has been gathering head for thirty years, and, in the production of this great result, the great men who have passed before us, whose great and patriotic efforts have signalized the times in which they lived, have not been lost. Have the labors of Calhoun been forgotten, when he declared a few years ago, for the secession of South Carolina? and that secession would be the consummation of their liberties? Sir, the election of Lincoln and Hamlin, sectional candidates of the North, was the last straw on the back of the camel. But it was not the only one. The back was nearly broken before. The point upon which I differ from my friends is this: He says he thought it expedient for us to put this great question before all the world upon this simple matter of wrongs on the question of Slavery; and that question turned upon the Fugitive Slave law, according to his statement. Now, Sir, in regard to that Fugitive Slave law, I myself doubt its Constitutionality and I doubted it on the floor of the Senate, when I was a member of that body. It was also doubted by a member of the House. Mr. Webster declared it unconstitutional, and, if I am not mistaken, Mr. Keitt expressed the same opinion. If we look at that clause which requires that fugitive slaves shall be delivered, we still find that it was a guarantee between the States. We cannot go before Congress in relation to this matter. The States, acting in their sovereign capacity, should be responsible for the rendition of fugitive slaves. That was our best security; and hence the attempt of certain States to relieve themselves from the responsibility as States, and go into Congress and legislate upon the subject was a breach on the part of the North."

This is a new idea. It must have astonished the Convention even. South Carolina does not complain of violations of the Fugitive Slave law,—for that law is unconstitutional;—her grievance is its passage. The North has violated the Constitution in the passing of the Fugitive Slave law! This will be news to Senator Mason, of Virginia.

The Principia.

NEW-YORK, SATURDAY, JANUARY 5, 1861.

THE FOLLY OF WORLDLY WISDOM.

"The wisdom of the world is foolishness with God."—Bible.

This divine maxim is as true in so-called secular affairs as in those called religious—as true at the ballot box and in the Senate Chamber, as in the pulpit and in the closet of secret devotion.

God has not provided two sorts of wisdom for us; the one to manage politics by, and the other to guide us to heaven. All the wisdom He recognises begins with the fear of the Lord, and is perfected by keeping his commandments, in all the duties and activities of life. All true statesmanship and all true sanctification begin and end just here—in the doing of the will of God, with a pure heart. His will is that the impenitent shall repent, believe, and be saved, that the Christian shall be perfected and sanctified, that the statesman should do justice and execute judgment for all them that are oppressed, that the voter should choose rulers who are just, ruling in the fear of God. In each of these cases there can be no ultimate success, in the highest sense, but by doing the will of God, with a pure heart.

God's wisdom consists in a supreme regard to the true and right in the abstract, reducing it, always to practice, without variableness or shadow of turning. He who does this, is wise with God's wisdom. His precepts concerning all things are *right*. He sitteth upon the throne, judging *right*. He controls all worlds, beings, and things, for the one grand object of maintaining and establishing the *right*, and confounding and overturning the *wrong*. He that would secure God's help and God's success, must not deviate a hair's breadth from *right* and the *true*, "in the abstract." He that deviates in one point is a transgressor, and is guilty of all. The truth, the whole truth, and nothing but the truth—the right, the whole right, and nothing but the right, should be the one single aim of him who, in any part of God's universe, desires to succeed.

"This may be very true in the abstract," says Mr. Worldly-wise-man, "but it will never answer in practice. It may be good theology, but it is bad policy. It may do in heaven, when we get there, if we ever do, but will never answer in a world like this. We must take things as they are. We must take the world as it is."

True, my friend. But what if it should turn out, in the end, that "*things as they are, and the world as it is*" are in God's hands, as the clay is in the hands of the potter, as the saw is in the hands of him that shaketh it? And what if he hath sworn by himself, and will not lie, that "*things as they are, and the world as it is*" shall be overturned, and overturned, and overturned, until he whose *right* it is shall come, and the true and the right in the abstract, and nothing else, shall remain?

What if his counsel should stand, and he should do all his pleasure, working all things—yes! all "*things as they are*"—after the counsel of his own will? And what if every event that takes place shall infallibly contribute to bring about that one great design of maintaining the true and the right, and of crushing to atoms every thing else?

If all this should turn out to be true, what would then become of all your temporizing expedients, and sinful compromises and compromises and crooked courses, to dodge the true and the right?

What if the page of universal history, up to the present hour, be found, on examination, to be one continuous unbroken testimony to the unremitting energy of Divine Providence for these very ends?

What if the scenes now enacting, before your eyes—what if the news you read, every morning, in the daily newspapers, or weekly, in the weeklies, be only a continuation of this same world's history showing up "*the world as it is, and things as they are*," to be nothing more nor less than God's great theatre, appendages, and instrumentalities, by which he is carrying on the world-drama, with its successive scenes and catastrophes, every one of which teaches this sublime moral, that there is and can be no wisdom, but in an unwavering adherence to the *true and the right*, without

addition, without subtraction, without intermission, without change?

"The wisdom of the world is foolishness with God." A thousand years hence, perhaps, the pious readers of this world's history in search of the most striking illustrations of the folly of the worldly wisdom, may fix their eyes upon the history of the United States of America, in the nineteenth century, and find somewhere about the year 1860 the culmination of the most instructive catastrophe on record. Let us try to look at ourselves, as a nation, in the light in which future ages will look at us.

Here is a nation declaring it to be self-evident that all men are created equal, and they are endowed by their creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness—that for the security of these rights, governments are instituted among men, deriving their just powers from the consent of the governed. The representatives of the nation solemnly appeal to the Supreme Judge of the world for the rectitude of their intentions to organize a government for these ends. Such a Government they profess to institute, by a Constitution to "establish justice and secure the blessings of liberty." Yet they administer that government to establish injustice and perpetuate the abominations and the curse of slavery. They claim that they do this, because that Constitution to "establish justice and secure the blessings of liberty," lays them under a moral and political obligation to do so! And they cling to this policy of permitting millions of the nation to be oppressed, as the necessary condition of preserving peace, unity, security, and the stability and perpetuity of the nation and the Government. Learned men, deep read in history and civil polity do this! Is not "the wisdom of the world foolishness with God?"

For thirty years the subject is agitated by the remonstrances of a small part of the people, who are denounced as disorganizers and traitors. For thirty years the combined powers of Church and State; the wealth, literature, official position, and political and ecclesiastical influence of the country are employed, not to devise means of removing the great national sin, the great national curse, but to put a stop to the agitation respecting it, and to persuade or force the whole people to settle down again into silence and quiet, doing nothing, attempting nothing, and saying nothing, in respect to it. Surely—is not "the wisdom of this world foolishness with God?"

By a continuous series of remarkable Providences, God himself, most signally seconds the efforts of the hated agitators and joining his voice to theirs, thunders in the ears of the nation, "break every yoke—let the oppressed go free. Proclaim liberty throughout the land, unto all the inhabitants thereof"—repeating, by his providential rebukes, the commands of his word. To every lip of exhortation based on the word and Providence of God, a besotted Priesthood, like that of rebellious Israel, cries "Peace! peace! Heresy! Infidelity! Slavery is a Bible institution. At least it is innocent. Though it annuls marriage, withholds the Bible, extorts labor without wages—it is not *malum in se*." To this the Compting House of Mammon and the Senate Chamber of Moloch respond, "Amen! Abolition is treason. To hide the outcasts is rebellion. Put it down by mobs, by bludgeons, or by statutes."

Such is the wisdom of this world, in its treatment of those who bear testimony against oppression. For thirty years the worldly wisdom of the ruling politicians and ecclesiastics has been employed to settle the vexed question, to silence the agitation. "Finality" after finality has been proclaimed, then ripped up by them and cast to the winds. Compromise measures have been adopted. Compromises have been repealed. Compromises are again proposed. Yet the agitation rages more fiercely than ever. Is not "the wisdom of this world foolishness with God?" Has He ever been found to ratify their corrupt and wicked compromises?

When the "aggressions of the slave power" assailed the interests of the "white" race, a "white" man's party came up—not to overthrow the power of slavery by killing slavery itself. Oh! no. But by promising to let it live, and exhaust its strength on the black man, in the slave States, but forbidding it to extend itself into the new Territories, claimed for the exclusive use and benefit of the white man! The selfishness and meanness of the claim was scarcely less than

that of the Slave Power itself. Such a movement could not reach the conscience of the slaveholder, nor over-awe him, nor inspire him with fear. It left the strength of the Slave Power unimpaired, and promised to leave it untouched. It only irritated and emboldened the slaveholders to put forth their power, and to urge new demands, as they are now doing.

God's command to "execute justice for the oppressed," was ignored, derided and spurned. The aid of the God of the oppressed, it was thought, could be spared. It would be unsafe to attempt obedience to his commands. It would irritate the slaveholders, and to conciliate them, and propitiate their favor, was deemed of more importance, than to secure the co-operation and protection of God. Has not the event proved that their wisdom was foolishness with him?

Had Mr. Lincoln been elected on God's political platform—the platform of the Bible, of the Declaration of Independence and of the Constitution—the platform of equal justice and liberty to all men, the conscience of the slaveholders and of the whole nation would have been reached and impressed. Every man, woman and child, would have known that it was *right*. The knowledge of this, during the campaign and afterward, would have been a tower of strength. The irritation of the slaveholders would have been less—their courage nothing at all! What could they have thought of attempting? Less than two hundred thousand slaveholders among four millions of slaves, six millions of Southern non-slaveholding whites, and against the majority in the free States. The telegraphic announcement of the election of a thorough abolition President would have settled the question, without commotion, without secession, without a threat of secession. Every intelligent, reflecting, well-informed man, with a knowledge of history and of human nature, will admit this.

Here then we have the sacrifice of conscience, truth, right, liberty, and obedience to the plain commands of God, for the purpose of securing conciliation, quiet, the absence of agitation, of civil commotion and disunion. Yet the result turns out to be the reverse of all this.

The very evils dreaded by the Republican leaders, to arrest which they failed to fulfil the high mission of statesmen and deliverers, have been brought upon them by the "wise and prudent" policy they have pursued. Even now, in the midst of the developments which reveal their lack of sagacity and forecast, they renew and redouble their expedients and proffered compromises, which only invite bolder demands and incite to more audacious aggressions. Even Seward, in the Senate, like a weak minded mother with her spoiled child, is seen feeding the South Carolina slaveholders with sugar-plumbs to stop their crying, and putting hammers and mirrors into their hands, to prevent them from doing mischief!

Surely, "the wisdom of this world is foolishness with God."

For seventy years, "the wisdom of this world," in the Church, in the State, and in the Compting House has been taxing its resources to the uttermost, in every direction, and in the use of every conceivable expedient, to stave off the heaven-commanded duty to "break every yoke and let the oppressed go free." They have talked of slavery's "dying out of itself," of cutting off its supplies by stopping the slave trade, of draining it off by colonization, of limiting its boundaries by compromises, of shutting it out of new Territories, of refusing to admit new slave States, of thus surrounding the old slave States with new free States, and in that way compelling it to decline and die. Every one of these expedients has failed. The slave trade has never been entirely suppressed. Its partial suppression, instead of causing the decline of slavery has not prevented its growth to such dimensions that it demands that the restriction be removed, and is, *itself*, in defiance of the laws, annulling it. Though excluded from the North-West Territory, slavery has added Louisiana, Texas, and Florida, and has procured a decision of the highest Federal Court, legalizing it in all the Territories, and virtually in all the States, a measure which is approved by the President, and its support is now made a condition of the continuance of the Union! One by one, the demands of freedom have been, by compromise, abandoned, till it is difficult to tell what remains—except it be that the President elect shall be permitted to be inaugurated, on condition of his letting slavery live and thrive, and of repealing all State enactments for the protection, against kidnappers, of our citizens! Such are some of the fruits of "the wisdom of the world." Is it not "foolishness with God?"

"IMBECILITY OF BUCHANAN."

"The imbecility of President Buchanan," is the burden of the Republican complaints, just at this time. And it must be confessed that, so far as energy in the discharge of his official duties, at this stormy time, is concerned, the President has been, and continues to be altogether "imbecile." Like all other officials who construe the Constitution in conformity with the teachings of Slaveholders, he finds in the instrument no constitutional authority to do anything against slavery, or to interpose any obstacle to its demands and aggressions, whatever they may be. A statesman—we beg pardon—a politician, trained in that school, always finds himself in the predicament of Milton's devils, whom he represents as saying:

"To do aught good will never be our task."

But, as in the case of Milton's devils, it is not to be lightly taken for granted, that the President will be found to have been altogether "imbecile" in doing evil.

The evidences of his "imbecility," in that direction, are not quite as manifest as might be desired. We have some forebodings that, before the drama closes, the Republicans will find him to have been altogether more vigilant and energetic than they could have wished. Were there any signs of indecision or tardiness in his movements, in transporting United States military armaments from Springfield via Troy, for the use of the Southern seceders? Was he backward or hesitant in giving orders for a similar transportation from the armory at Pittsburgh? Suppose he should order the surrendry of Fort Sumpter, after having refused to fortify and man Fort Moultrie—suppose he should proceed to give up our ships of war, our Navy-Yard and Capitol, and President's house in Washington City to the slaveholders, would the Republicans regard it mere "imbecility"—not an energetic activity, in the work to which he deems himself called?

An officer of the Federal Government who understands the Constitution in the pro-slavery sense, understands his oath to support the Constitution to be an oath to support the slaveholders. How else could he understand it, we desire to know? And having obeyed the slaveholders, such an one, whether President or subordinate, understands himself to have obeyed the Constitution, of course.

"The South" he understands to be, the slaveholders. The slaveholders he understands to be the masters of the Constitution. He understands them to be the Nation. All the idea he has of treason is want of fidelity to the slaveholders. And granting his theory of the Constitution to be correct, wherein is he in error? If the people, by their Constitution, have tolerated a caste of slaveholders, owners of four millions of the people, then they have installed a controlling oligarchy of slaveholders, and must submit to their control, and all the machinery of the Federal Government is but an instrumentality for making their submission complete.

All this we demonstrated, recently, in our essays, on "the American Oligarchy, and the secret of its controlling power." We then said, distinctly, that nothing in the line of political action could terminate that control, but the election of a President and Congress determined to put an end to the existence of that controlling caste, the very existence which is, of necessity, the existence of its control. All this, the nation is now in process of seeing acted out, before them.

It is not the "imbecility" but the misdirected energy of the Administration that the Nation and the Republican party has to fear. If the Republicans think the President "imbecile" let them try his power, by attempting to impeach and remove him.

It is the cowardice and "imbecility" of the Republican party, in and out of Congress, at a time like this, that calls for the most indignant rebuke. With Seward for a leader, they are prostrating themselves still lower before the slaveholders, recommending to the States a repeal of all their Personal Liberty Bills, against the kidnapping of freemen, and offering to submit the question of *their own* liberty, to the decision of a jury in any slave state, in whom can be found a slaveholder demanding their rendition; as Mr. Sanborn, of Concord, Massachusetts, was recently demanded and seized!

It is not the "imbecility" of the open enemies of freedom, but of its professed friends, and constituted guardians, that should arrest the attention, and call forth the rebukes of those who have confided in them, and elevated them to office, by their votes.

The only apology that can be offered for them is, that *their own* expositions of the Constitution, having been, in part, learned from the slaveholders, does not enable or permit them to be otherwise than "imbecile" in their defenses of freedom. We question whether such men as Seward and others among them do not *know better*—we are well satisfied, in fact, that they *do* know better—than to suppose that the Constitution requires or even warrants their renewed genuflections to the slave holding traitors. But they are so morally "imbecile" as to think that the wrath of "the South," (as they call the petty oligarchy of slaveholders) is to be appeased and propitiated, not inflamed and emboldened, by their exhibitions of cowardice and unfaithfulness to the principles of human freedom. What Cobden noticed, when he was in this country—the audacity of the slavery party, and the timidity of their opponents, has been greatly intensified since, by the habitual disclaimers of any intention to overthrow the despotism of American Slavery!

CHURCH OF THE PURITANS.—We understand that Rev. J. R. W. SLOANE, of the reformed Presbyterian Church, will preach a Discourse at the Church of the Puritans (Dr. Cheever's) Union Square, to-morrow (Sunday) evening, in which he will review the late pro-slavery Discourse of the Rev. Henry J. Van Dyke, of Brooklyn, which has been published, with the title of "The Character and Influence of Abolitionism."

We trust "The Character and Influence of Anti-abolitionism" will receive, at the hands of Mr. Sloane, the attention it deserves.

DISCUSSIONS ON CIVIL GOVERNMENT—in the Cong. Church, South 3d street, corner of 11th st, Williamsburgh.—Last Wednesday Evening, the question—"On whom do the responsibilities of Civil Government rest?"—was still further discussed—and the meeting adjourned to next Tuesday Evening, when the question will be—"What are the duties of the people in connexion with Civil Government?"

News of the Day.

EVACUATION OF FORT MOULTRIE.

Just after our last issue had been worked off from the press, news arrived that Major Anderson, in charge of Fort Moultrie, near Charleston, having first spiked his guns, had abandoned that post, to occupy FORT SUMPTER.

The reasons for this movement were plain. Fort Moultrie is situated on the north side of the Charleston Bay or entrance to the harbor, and being feebly manned, and on the main land, was constantly liable to attack and seizure, by the South Carolina insurgents. Fort Sumpter is situated on a little island in the middle of the Bay, out of the reach of land forces, and commanding the entrance of the harbor.

By this masterly movement MAJ. ANDERSON completely frustrated the designs of the insurgents, who were intending to take possession of Fort Moultrie, in the first place, and then, at their leisure, take Fort Sumpter, likewise. Then, they would have had possession of the harbor, and be able to defend Charleston against any ordinary naval attack. Now they find the United States' forces in possession of the position they have themselves intended to occupy. While the United States hold possession of Fort Sumpter, no vessel can enter or leave the port of Charleston without leave of the Federal Government, which can collect the duties on every cargo of foreign goods before it can reach Charleston.

THE SOUTH CAROLINA INSURGENTS.

are, of course greatly enraged, and are clamorous for the withdrawal of MAJOR ANDERSON, in other words, for the virtual surrendry of Fort Sumpter into their hands, which would be a surrendry of an *United States Fort*, built, fortified, manned, and officered at the national expense, to the "Sovereign State" of South Carolina, to be employed, of course, in resisting the authority of the Federal Government and the execution of its laws.

ACTION AT THE SEAT OF GOVERNMENT.

Some time ago, as our readers will remember, MAJ. ANDERSON had certified the President of the threatened attack of the South Carolinians, and informed him that an additional force was necessary to enable him to defend the post. GENERAL WINFIELD SCOTT, having been consulted by the Pres-

ident, had corroborated the statement of MAJ. ANDERSON. Yet the President and a majority of his Cabinet had refused to order any reinforcement to MAJ. ANDERSON, not revoking however, the general order he was under, express or implied, to defend the fort. This was equivalent to an order a sacrifice of himself and his men, in an attempted defence, under the certainty that he would be over-powered, and the forts both fall into the possession of the South Carolinians as the President and a majority of his Cabinet had, manifestly, anticipated, and designed.

On this occasion it was, or on ascertaining that such action was to be taken, that Secretary Cass resigned his seat in the Cabinet, and retired, as our readers already know.

We are now ready to record the

ACTION IN THE CASE OF MAJ. ANDERSON.

Whose prompt and decided defence of the Federal authorities and of the national posts had so impressively rebuked, by the contrast, the action of the administration itself.

We copy from the N. Y. Times of Monday, 31st.

Our dispatches from the Federal Capital this morning are again of a highly important character, and indicate still further complications in the already sufficiently entangled knot of difficulties. Secretary FLOYD resigned his position as the head of the War Department on Saturday, the resignation to take effect immediately. Although this event has been anticipated, still the ostensible cause, for it has been unexpected. It seems that the movement of Major Anderson in evacuating Fort Moultrie and occupying Fort Sumpter, was directly contrary to the spirit of assurances which had been given by Secretary FLOYD with the President's consent, to the authorities of South Carolina, that no change should be made in the disposition of the Government forces in the fortifications in Charleston Harbor, until the State Commissioners could arrive in Washington and have a hearing. As soon as the action of Major Anderson became known, the Commissioners called upon Secretary FLOYD for explanations. Mr. FLOYD disavowed the act, but the Commissioners would not be satisfied with anything short of the withdrawal of the troops from Fort Sumpter. This it appears, Secretary FLOYD was willing to agree to, and he accordingly asked the permission of the President to issue the necessary order. The Cabinet had a very long discussion on the subject; but, finally, the weight of the Cabinet being against complying with the demand of the Commissioners, Secretary FLOYD felt himself called upon to resign. It is intimated that Secretaries THOMPSON and THOMAS may resign to-day; but there appears to be no certainty about it. It is further intimated that President BUCHANAN may, after all, come to the conclusion to comply with the demand of the Commissioners; but this will be considered hardly probable, under existing circumstances. This demand is understood to be the ultimatum of the gentlemen from South Carolina.

War waged by the Insurgent South Carolinians.

We copy further from the N. Y. Times of Monday.

The Charlestonians continue their belligerent demonstrations. The Arsenal, containing thousands of stands of arms belonging to the Government, has been formally taken possession of by the State troops, and the muskets appropriated to their use. According to our telegraphic accounts, Charleston at the present time must present a very warlike appearance. The place is filled with soldiers, and more are arriving every day. Volunteers from other States are being accepted by the Governor. The *Courier*, in giving an account of the evacuation of Fort Moultrie by Maj. Anderson, says he has achieved the unenviable distinction of having opened a civil war between American citizens, by an act of gross breach of faith—that he has "violated a solemn pledge given by his chief and accepted by South Carolina." The *Courier* intimates that the spiked guns and those dismantled by the burning of the carriages, will soon be in a position to respond to any hostile demonstrations against the place.

In the South Carolina Convention on Saturday, a communication was received from the Collector of the Port, giving information that all the officers of the Customs had entered the service of the State, and that he had commenced receiving duties and transacting the other business of his office, in accordance with the ordinance lately passed by the Convention. A resolution that the Collectors of the State be authorized to receive the bills of any bank in the State was discussed until a communication was received from the Governor relative to Charleston Harbor, when the Convention went into secret session. Subsequently the resolution was passed, with an amendment providing that no bills should be received, the par value of which is below that of the bills of the bank of South Carolina.

Castle Pinckney, nearer the City, it will be remembered, had been previously seized and occupied by the insurgents, and we now hear that they have seized the U. S. Revenue Cutter, William Aikin, whose commander was a secessionist. On their part, the long threatened "civil war" has therefore, already begun. What will come of it, and how

much it will strengthen slavery, remains to be seen. In the mean time, we record, for reference, (copied from the N. Y. Evening Post,) the following:

CHRONOLOGY OF TREASON.

- December 17.—The South Carolina Convention met at Columbia, and elected General D. F. Jamison as its president.
- December 18.—Frightened away from Columbia by the small-pox, the Convention re-assembled at Charleston.
- December 19.—The federal postmaster of Charleston offered the Convention the services of his messengers.
- December 20.—The ordinance of secession unanimously adopted.
- December 21.—A new form of oath adopted by the Convention, requiring allegiance to the State of South Carolina instead of the federal government.
- December 21.—Three commissioners (Messrs. Barnwell, Adams and Orr) appointed by South Carolina to demand of the federal government the surrender of the federal property.
- December 23.—Senator Toombs telegraphed his disunion message to Georgia.
- December 24.—The South Carolina delegation withdrew from the House of Representatives.

HEAVY DEFALCATION.

A communication was laid before the House of Representatives on Monday, from the Secretary of the Interior, stating that on Saturday last he was informed, by voluntary confession of an officer of the Department, that State bonds, held in trust by the United States for the benefit of Indians, amounting to \$870,000, had been abstracted from his custody and converted to private uses. The Secretary asks that a full investigation be made by Congress, in order to vindicate his own honor, and to expose the guilty and direct. It was stated that the Secretary of the Treasury also desired an investigation for the vindication of his character, and the House ordered the appointment of a Committee of five for the purpose stated, giving them power to send for persons and papers.—*Tribune*.

The above was omitted, last week, for want of room, along with much more, that we desired to publish.

THE SOUTH CAROLINA POSTMASTERS AND COLLECTORS.

Secretary Holt has addressed a circular to all Postmasters in South Carolina, requiring them to answer whether they intend to recognize the authority of the United States, and discharge their duty under the laws. If they reply negatively, the mails will be stopped. No resignation has yet been received from Mr. Hanger, Postmaster at Charleston, and the Government is performing postal service for a people who repudiate it and appropriate the revenues to their own use, as is now publicly avowed.

Mr. Colcock, Collector of Charleston, issues papers and clearances in the name of South Carolina, which render every vessel subject to seizure, being entirely illegal. All ship-owners should know that such documents cannot be recognized, and they incur risk of confiscation for violating the revenue laws.

THE PRESIDENT AND THE STOLEN BONDS.

It is confidently stated that several thousand bonds, bearing numbers advertised by the Interior Department, were purchased by Messrs. Riggs & Co. of this city, in New-York, for account of the President, and are or were recently held by him. Of course, he is expected to set a good example by refunding to the plundered Indians, especially as he saves about \$15,000 per annum of his pay.

THE COMMITTEE OF THIRTY-THREE.

The Committee of Thirty-three yesterday adopted Mr. Adams's proposition to admit New-Mexico, the following five Republican dissenting: Messrs. Kellogg, Washburne, Morrill, Tappan, and Robinson. It was sustained by Messrs. Adams, Campbell, Corwin, Curtis, Dunn, Ferry, Howard, Humphrey, and Windom, together with Messrs. Burch of California, Bristow of Kentucky, and Winter Davis. The rest of the South, who were present, voted adversely. This is the utmost concession the Republicans are willing to make, and it does not command their united support now. Mr. Adams proposed it in a patriotic spirit of conciliation, in order to demonstrate that there was no such obstinate purpose to refuse any advance, as had been charged. Before this proceeding, Mr. Nelson substituted Mr. Crittenden's proposition, already published, for his own. Mr. Corwin moved to

amend it by striking out the clause recognizing and protecting Slavery in the territory hereafter to be acquired south of the Missouri Line, as a test, which was carried, 17 to 10. Then the proposition, as thus amended, was defeated by nearly a reversal of the former vote, whereupon Messrs. Miles, Taylor, Winslow, and Houston retired from the Committee, five Southern Members having been previously absent.

It is obvious, from these signs, that the South will insist on the ultimatum of Slavery below the Missouri line now and hereafter, unless the people repudiate the demagogues here.

PREPARATIONS FOR WAR IN MASSACHUSETTS AND NEW-HAMPSHIRE.

Boston, Saturday, Dec. 29, 1860.

There is no disguising the fact that Massachusetts is ready to respond promptly to any demand made upon her for troops to sustain the Union and the laws. I learn to-day, from the highest authority, that seven thousand troops can be put in marching order on twenty-four hours' notice, and that one hundred and forty-five thousand men are enrolled in the militia of this State. Of this number twenty thousand could be easily mustered.

The financial resources of Massachusetts were never in better condition for such an emergency, and the people are enthusiastic to be enrolled.

Adjutant General Abbott, of New-Hampshire, arrived here this afternoon from Washington, and left immediately for Concord, with the intention of recommending to Gov. Goodwin that the Granite State be immediately put upon a war footing.

Considerable excitement exists in consequence of the reports that the muskets removed from the Springfield Armory have been distributed over the South. Mr. Whitney, Collector of this port, late Superintendent of the Armory at Springfield, returned from there to-night, having been there, it is supposed, with reference to the report from Washington to *The Herald* that 20,000 muskets have recently been taken from the Armory and sold to Virginia.

The feeling is deep and not to be misinterpreted. There is no mistaking the fact that Massachusetts is in earnest in this crisis. The merchants are plucky, and the name of Anderson is uppermost in every conversation.

To the Associated Press.

WASHINGTON, Saturday, Dec. 29, 1860.

Postmaster-General Holt to-day ordered warrants to be drawn in favor of the mail contractors in South Carolina for about thirty six thousand dollars, being the balance to the credit of the department deposited with the Assistant Treasurer at Charleston, thus securing to the postal service all accrued funds in that seceding State.

The Pennsylvania Legislature will meet on Tuesday next. I learn from a well-informed gentleman, just arrived from Harrisburg who saw and conversed with the State officers and legislators elect, that one of the first acts of that government will be an appropriation of from one to five millions of dollars, and one hundred thousand men, armed and equipped, to aid the Federal Government in the preservation of the Union. It is believed by Governor Curtin that nearly all the other Northern States will follow this example.

From the N. Y. Times.

Our Washington Dispatches.

WASHINGTON, Monday, Dec. 31.

The scene in the Senate to-day was the most intensely exciting that was ever witnessed in that chamber. Senator BENJAMIN, of Louisiana, who, it had been reported, would make a conciliatory speech, gave out that he would make a parting secession speech,—an announcement which drew an immense audience. Every corner was crowded. The lobbies were full. Senator BENJAMIN spoke calmly throughout, but the character of his speech at the close opened up to every one the new era in national affairs. His closing declaration, that the South could never be subjugated, was greeted by the galleries with disgraceful applause, screams and uproar. It was evidently the act of persons who had purposely packed the galleries. For this demonstration the galleries were promptly cleared, but as the people passed out, remarks were current among the mob, such as "That's the talk!"—"Now we will have war!"—"BENJAMIN'S a

brick!"—"D—n the Abolitionists!"—"ABE LINCOLN will never come here."

Senator BAKER, of Oregon, has the floor for Wednesday morning. He will make a powerful Union speech, and, if to night's reports of an attack on Fort Sumpter are true, a war speech, if necessary, in favor of punishing treason.

The scene in the House was also highly interesting.

Mr. BARKSDALE demanded a settlement at once.

Several Republicans and Northern democrats responded spiritedly, "Let's have it, then!" Mr. McCLENDON, of Illinois, shook his finger at BARKSDALE and HINDMAN, vociferously, "Come on! now we are ready to meet you, and settle it quickly!" Great confusion prevailed, which finally subsided through the efforts of Mr. Hill, of Georgia, Mr. Sherman, of Ohio, and others.

It is generally understood that the recent change in the Administration is attributed chiefly to Messrs. Holt and Stanton, who have constantly insisted upon the execution of the Federal laws since their appointment, and have made it their ultimatum. Many Union men of all parties have arranged to pay their respects to Mr. Stanton in a body, to-morrow, as a compliment for his course.

The Democrats in Congress from New York and the Northwest called on the President, to-day, in a body and notified him that if he did not maintain the dignity and supremacy of the Government, and preserve the public property, he need not rely on their support any longer.

At the Cabinet meeting to-day there was quite an angry discussion. The President charges that South Carolina has misunderstood and abused his forbearance, granted at the instance of strong Union men from the South. He professed to be much exasperated, and says South Carolina has forced upon him useless and dangerous issues, making the question a military instead of a political one.

Republicans applaud the course of Messrs. Hamilton, of Texas, and Briggs, of New York, who declared in the House that the Union must and should be preserved. Mr. Briggs prevented the House from adjourning to-day, when the Southern men attempted it.

The Commissioners from South Carolina have been communicating by telegraph to-day with Gov. Pickens, of South Carolina. He telegraphed to them that he was notified of the departure of the revenue cutter *Harriet Lane* for Fort Sumpter with sealed dispatches from Washington, but that she could not come over the bar except under the white flag; otherwise she would be fired upon by the South Carolina troops. This is true, undoubtedly, although the Commissioners made a great effort to keep it secret from every one.

It is understood that the South Carolina Commissioners received to-day an official reply to their note addressed to the President.

It is stated also that troops have been ordered to South Carolina, but I can get no reliable confirmation of this announcement.

All the letters from the North indicate a rapidly improving feeling there. Several prominent Republicans have dispatches from large New York merchants, saying at an hour's warning one hundred thousand men would be ready to go to Charleston to collect the revenue. Even Mr. Sickles has come back somewhat tamed, and he says he never saw such a complete revolution in sentiment as exists in New York.

The Committee of Thirty-three met to-day, and occupied some time in discussing Mr. Millson's proposition, similar to Mr. Crittenden's. Messrs. Corwin, Adams, and Morse made strong speeches against the proposition. It was not voted upon. It is generally understood that the mission of this Committee is ended. It will probably now break up without accomplishing anything.

Gen Dix writes to the Government here that Major Anderson's conduct meets the entire approval of even the most extreme secession men in New York.

LATEST.

Since our leading Editorials and principal News articles were in type, the prospects of the defeat of the secessionists seems to brighten. A Northern breeze has, at last, set in, at the seat of Government, and the Administration seems to have felt its power. Mr. Buchanan, and his present Cabinet, it is now believed, have determined to resist secession, and to put the fortifications and the City of Washington in a state of adequate defense. The change of policy is attributed, in part, to the influence of Gen. Scott, which has been earnestly exerted in that direction. Gen. Wool, too, has written letters of the same character, and there has been elicited an enthusiastic response to his sentiments.

In New York, New Jersey, and Pennsylvania there have

been heavy discharges of artillery in honor of Maj. Anderson, and in token of joy at the apparently changed policy of President Buchanan. The Message of Gov. Morgan of New York is strongly in favor of a defence of the Union.

A Washington Correspondent of the *Times* says:

The evidences of a purpose on the part of the Secessionists to seize upon the public property here, and usurp the Government at its Capital, have become so clear that energetic measures are taking to defeat their plans, and repress the treason. Now that the administration begins to appreciate the necessity of preserving the Government, and manifests the purpose to repudiate the treasonable influences which have hitherto paralysed its arm, the people are beginning to report facts exposing the violent plots concocting in the District and its neighborhood.

In the mean time the South Carolina troops have taken possession of the Arsenal at Charleston. What the next turn of events will be, time must determine.

The President has appointed Mr. McIntyre of York, Pennsylvania, Collector of Charleston. He will proceed to his post in a vessel-of-war, probably the Brooklyn, that vessel having been ordered to that port.

Items from the Tribune.

Mr. Breckinridge has written a letter to Gov. Magoffin, in which he takes the ground that one State cannot withdraw without the consent of the others. But he wants new guarantees.

Gov. Black has vetoed a bill passed by the Nebraska Legislature to prohibit slavery in that Territory. The House, however, repassed the bill, and the Council will also repass it.

The House Committee rejected Mr. Millson's proposition to extend the Missouri line, and protect slavery South of it. Mr. Nelson's resolutions were then taken up, and amended so as to declare it inexpedient to abolish slavery in the dockyards, arsenals, and other premises of the United States, instead of being mandatory not to do so. A similar amendment respecting the District of Columbia was left pending.

The Hon. Jeff. Davis offered in the Senate some resolutions intended to make revolution easy, if not pleasant. They were to the purport that, on the application of any State, the President shall withdraw from such State all land and naval forces of the Federal Government; and that any State may maintain armies and navies of its own as it chooses. When these resolutions pass the two Houses of Congress, we will let our readers know.

Further reported proceedings of the South Carolina Convention show that they have passed an ordinance to define and punish treason, declaring that the judicial power of the United States has reverted to South Carolina, vesting the power delegated to Congress in a General Assembly, and that the power of the General Assembly is not to extend, without the direction of the Convention, to duties on imports, the post-office, declaration of war, treaties and confederacy with other States, citizenship and treason. Commissioners have been appointed to various Southern States. They have also recommended that proper measures be adopted for the formation of a Southern Confederacy, by the appointment of Commissioners to the Slaveholding States, asking them to call Conventions. They say "the instrument called the Constitution of the United States is suggested as a suitable and proper basis to be offered for a Provisional Government." Various other ordinances were adopted, making provisions for a separate Government.

Important from North Carolina.

RICHMOND, Va., Wednesday, Jan. 2, 1861.

Gov. Ellis of North Carolina has dispatched troops to seize upon Fort Macon, at Beaufort, the forts at Wilmington, and the United States Arsenal at Fayetteville. This information has been brought here by a gentleman connected with an insurance office of this city, who has just returned from Wilmington. It is deemed trustworthy.

UNION SENTIMENT.

Senator Thompson has returned from New Jersey, and says the sentiment there among all parties is decided for maintaining the Union and laws against all treasonable conspiracies. He thinks any number of volunteers could be obtained for that purpose.

THE UNION IN BALTIMORE.

A great meeting is to be held in Baltimore on Thursday, the 10th inst. The resolutions are mainly compiled from the farewell address of Washington. Reverdy Johnson is to be the principal speaker, and will take strong Union ground. Mr. Crittenden's engagements here will not permit him to attend.

Family Miscellany.

THE PAINTER OF SEVILLE.

BY SUSAN WILSON.

'T was morning in Seville; and brightly beam'd
The early sunbeam in one chamber there,
Showing where e'er its glowing radiance gleam'd.
Rich, varied beauty. 'T was the study where
Murillo, the famed painter, came to share
With young aspirants his long cherish'd art,—
To prove how vain must be the teacher's care,
Who strives his unbought knowledge to impart.
The language of the soul, the feelings of the heart!

The pupils came, and glancing round,
Mendez upon his canvas found,
Not his own work of yesterday,
But, glowing in the morning ray,
A sketch so rich, so pure, so bright,
It almost seem'd that there were given
To glow before his dazzled sight,
Tints and expression warm from heaven.

'T was but a sketch—the Virgin's head,—
Yet was unearthly beauty shed
Upon the mildly beaming face;
The lip, the eye, the flowing hair
Had separate, yet blended grace,—
A poet's brightest dream was there!

Murillo enter'd, and amazed,
On the mysterious painting gazed;
"Whose work is this!—speak, tell me!—he
Who to his aid such power can call,"
Exclaim'd the teacher eagerly,
"Will yet be master of us all;
Would I had done it!—Ferdinand!
Isturitz! Mendez!—say whose hand
Among ye all"—with half breath'd sigh,
Each pupil answer'd "T was not I!"

"How came it then?" impatiently
Murillo cried, "but we shall see
Ere long into this mystery,
Sebastian!"

At the summons came
A bright eyed slave,
Who trembled at the stern rebuke
His master gave.
For order'd in that room to sleep,
And faithful guard o'er all to keep,
Murillo bade him now declare
What rash intruder had been there,
And threaten'd (if he did not tell
The truth at once,) the dungeon cell.

"Thou answer'st not!" Murillo said,
(The boy had stood in speechless fear.)
"Speak, or—at last he raised his head,
And murmur'd, "No one has been here,"
"Tis false!"—Sebastian bent his knee,
And clasp'd his hands imploringly
And said "I swear it! none but me!"

"List," said his master, "I would know
Who enters here,—there have been found
Before, rough sketches strewn around,
By whose bold hand, 'tis yours to show;
See that to-night strict watch you keep,
Nor dare to close your eyes in sleep.
If on to-morrow morn you fail
To answer what I ask,
The lash shall force you—do you hear!
Hence! to your daily task.

'T was midnight in Seville; and faintly shone
From one small lamp, a dim uncertain ray
Within Murillo's study:—all were gone
Who there, in pleasant tasks, or converse gay
Pass'd cheerfully the morning hours away.
'T was shadowy gloom, and breathless silence, save—
That to sad thoughts, and torturing fear a prey,
One bright-eyed boy was there,—Murillo's little slave.

Almost a child that boy had seen
Not thrice five summers yet,
But genius mark'd the lofty brow,
O'er which his locks of jet
Profusely curled; his cheek's dark hue,
Proclaim'd the warm blood flowing through
Each throbbing vein, a mingled tide,
To Africa and Spain allied.

"Alas! what fate is mine!" he said,
"The lash, if I refuse to tell
Who sketch'd those figures,—if I do,
Perhaps e'en more, the dungeon cell!"
He breathed a prayer to Heaven for aid,
It came!—for soon in slumber laid,
He slept until the dawning day
Shed on his humble couch its ray.

"I'll sleep no more," he cried, "and now,
Three hours of freedom I may gain,
Before my master comes, for then
I shall be but a slave again.
Three blessed hours of freedom! how
Shall I employ them?—ah! e'en now
The figure on that canvass traced
Must be,—yes, it must be effaced."

He seized a brush—the morning light
Gave to the head a soften'd glow;
Gazing enraptured on the sight,
He cried, "Shall I efface it?—No!
That breathing lip! that beaming eye!
Efface them?—I would rather die!"

The terror of the humble slave
Gave place to the overpowering flow

Of the high feelings Nature gave,—
Which only gifted spirits know;
He touch'd the brow—the lip—it seem'd
His pencil had some magic power,
The eye with deeper feeling beam'd,
Sebastian forgot the hour!
Forgot his master and the threat
Of punishment still hanging o'er him,
For with each touch new beauties met
And mingled in the face before him.

At length 'twas finished; rapturously
He gazed—could ought more beautiful be!
Awhile absorbed, entranced he stood,—
Then started;—horror chill'd his blood!
His master and the pupils all
Were there e'en at his side!
The terror-stricken slave was mute,
Mercy would be denied,
E'en could he ask it;—so he deem'd,
And the poor boy half lifeless seem'd.

Speechless, bewild'rd,—for a space,
They gazed upon that perfect face,
Each with an artist's joy;
At length Murillo silence broke,
And with affected sternness spoke
"Who is your master, boy?"
"You, senior!" said the trembling slave,
"Nay, who, I mean, instruction gave
Before that Virgin's head you drew?"—
Again he answer'd "only you."
"I gave you none!" Murillo cried,—
"But I have heard," the boy replied,
"What you to others said,"
"And more than heard," in kinder tone,
The painter said, "tis plainly shown
That you have profited."

"What" (to his pupils) "is his meed?
Reward or punishment?"
"Reward, reward!" they warmly cried,
(Sebastian's ear was lent
To catch the sounds he scarce believed
But with imploring look received.)
"What shall it be?" they spoke of gold
And of a splendid dress,
But still unmoved Sebastian stood,
Silent and motionless,

"Speak!" said Murillo kindly, "choose
Your own reward, what shall it be?
Name what you wish, I'll not refuse,
Then speak at once, and fearlessly."
"Oh! if I dared,"—Sebastian knelt
And feelings he could not control,
(But fear'd to utter even then,)
With strong emotion shook his soul.

"Courage!" his master said, and each
Essay'd, in kind, half whispered speech,
To soothe his overpowering dread.
He scarcely heard, 'till some one said,
"Sebastian ask, you have your choice,
Ask for your freedom!"—At the word
The suppliant strove to raise his voice,—
At first but stifled sobs were heard,
And then his prayer,—breathed fervently,—
"Oh! master, make my father free!"

"Him and thyself! my noble boy,"
Warmly the painter cried,—
Raising Sebastian from his feet,
He press'd him to his side.
"Thy talents rare, and filial love,
E'en more have fairly won;
Still be thou mine by other bonds,
My pupil, and my son."

Murillo knew, e'en when the words
Of gen'rous feeling pass'd his lips,
Sebastian's talents soon must lead
To fame that would his own eclipse.
And constant to his purpose still,
He joy'd to see his pupil gain,
Beneath his care such matchless skill
As made his name the pride of Spain.

For the Principia.

STORY FOR THE LITTLE FOLKS.

CHAPTER II.

Dear Children, in my last, I told you about my dear old home, and what good things the children had within doors. Now I will tell you about some of the out-door delights.

Just south of the house stood that mammoth old willow, with its ponderous trunk, and far reaching arms, shading more ground than any other tree I ever saw. Here hung that old grape vine swing, for the use of the children at their leisure. Oh how the merry laugh rang out, loud and clear, as the little ones cut their way, up and down, through the air, and among the boughs.

Then there was the noble pine, just north of the house, rearing its lofty head far above, and clothed in perpetual green. Near by, stood that ancient damson tree, with its annual supply of delicious fruit. A little to the north and east there was a bountiful supply of apples, quinces, pears, peaches, cherries, &c. But this was not all. Just across the glen to the south, was the old orchard, laden with choice fruit. About the centre of this orchard stood that choice old pear tree, which parted about two feet from the ground into the shape of a V. Here the little ones used to gather, to feast on its rich mellow fruit, to sing, laugh and leap

about, in innocent glee. A little further south, stood that renowned old peach tree, which shed its annual supply of red and yellow checked peaches, for more than forty years. A little to the west, stood the round top peach, leaning to the north, so that the children could easily climb the trunk and secure a supply of those rosy cheeked tempters.

Then there was a row of peach trees extending northward to the barn, each bringing forth its precious fruit in its season, showing how bountifully God provided for those dear children.

These, dear children, were some of the out-door surroundings of my dear old home.

And the little boys and girls who live in the city, need not despise their little country cousins, with such surroundings.

Oh how I love to see the sparkling eyes and rosy cheeks of those dear little ones, and hear their merry laugh, as they roam o'er hill and dale, gathering wild flowers, and twining them in their golden ringlets, joyous and free, as the little warbling songsters, on the surrounding trees.

But all the little boys and girls are not thus joyous and free, as I may tell you at another time.

And now, dear ones, good night.

Affectionately yours, DEACON T—
MAPLE COTTAGE, Dec. 24, 1860.

INFLUENCE OF ALCOHOL UPON ALBUMEN.

The effect of alcohol upon albumen is the same as excess of heat—it coagulates it, throws it from the liquid to the solid state, as may be at any time seen by mingling it with the white of an egg. This is one of the modes of action by which alcohol destroys life when taken in excessive quantity, or in a concentrated form. I quote the highest and most recent chemical authority to this point (Regnault's Chemistry): "Concentrated alcohol acts as deadly poison on the animal economy, and will produce death, when taken in large quantities. Injected into the veins, it produces almost sudden death, by coagulating the albumen of the blood."

Now, in the ordinary use of alcoholic drinks, there is not sufficient taken to produce this result, namely, conglomeration of the vital fluids, and, consequently, death. But this affords us no warrant for assuming that the lesser quantity is neutral or inactive. It enters the blood, and circulates through the system as alcohol, retaining all its properties and powers—and just to that extent in which it is present, it must exert an unhealthy abnormal influence upon albumen. It must tend to harden and solidify it, and, therefore, powerfully operate to impede its vital transformation into fibrin, an essential step in the nutritive process.

Alcohol obstructs the nutritive and reparative functions. It has been observed by experiments, that when animals are poisoned by alcohol, the blood, after death, either remains in a fluid state, or is very imperfectly coagulated. The fibrin continues in a fluid condition, precisely as when an animal has been killed by lightning or suffocated with carbonic acid.—*Youmans' Alcohol and the Const. of Man.*

VALUE OF SYMPATHY.

A poor widow, the mother of two children, used to call on them at the close of each day, for the report of the good they, had done. At night the oldest hesitated in her reply to her mother's question:—"What kindness have you shown?" "I don't know, mother." The mother touched with the tone of her answer, resolved to unravel the mystery; add the little sensitive thing, when reassured, went on to say: "Going to school this morning, I found little Annie G. who had been absent some days, crying very hard. I asked her, mother, what made her cry so, which made her cry more, so that I could not help leaning my head on her neck, and crying too. Then her sobs grew less and less, till she told me of her dear little baby brother whom she nursed so long and loved so much; how he had sickened, grown pale and thin, whining with pain until he died, and then they put him from her forever. Mother, she told me this; and then she hid her face in her book, and cried as if her heart would break. Mother, I could not help putting my face on the other page of the book, and crying too, as hard as she did. After we had cried together a long time, she hugged me and kissed me, telling me I had done her good. Mother, I don't know how I done

her good, for I only cried with her. That is all I can tell, for I can't tell how I did her good."

MAKE THE FIRESIDE PLEASANT.

My friend, do you want to make home delightful to the young folks? Then don't come creeping from your business, with all the day's cares and trials hanging, like forty mill-stones, about your neck! Leave them, in their proper place! Come smiling to your fireside, as if you expected to enjoy yourself, and wanted the rest of "the folks" to do the same thing. If a pleasant circumstance has come under your observation, keep it for discussion at your fireside; if a smile-waking thought has occurred to you, divide it with the home circle. Don't shrug up your shoulders and draw down your mouth, if a few young people "happen in" to see your juveniles! Don't complain about the noise they make? You were young yourself once, and if you go to work to help them have a good time, our word for it, the noise will soon cease to annoy you. The world has a very rigidizing influence on its disciples, and if you don't take the evenings to unbend in, you will become an absolute automaton. Forget, once in a while, that life is not all sunshine—forget your cares, and they will diminish in proportion. There never was a day so dark but that a happy home-evening could gild its shadows! Make your fireside something for all to look forward to, and think about—make it a resting place—and you may depend upon it, life will be a pleasanter affair to you!—*Life Illustrated.*

CHILDREN'S DRESSES.

A distinguished physician, who died some years since in Paris, declared:

"I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms naked."

I have often thought if a mother were anxious to show the soft, white skin of her baby, and would cut out a round hole in the little thing's dress, just over the heart, and then carry it about for observation by the company, it would do very little harm. But to expose the baby's arms, members so far removed from the heart, and with such feeble circulation at best, is a most pernicious practice.

Put the bulb of a thermometer in a baby's mouth; the mercury rises to 99 degrees. Now carry the same bulb to its hand; if the arms be bare, and the evening cool, the mercury will sink 40 degrees. Of course all the blood which flows through these arms and hands must fall from 20 to 40 degrees below the temperature of the heart. Need I say that when these cold currents of blood flow back into the chest the child's general vitality must be more or less compromised? And need I add that we ought not to be surprised at its frequently recurring affections of the throat, lungs, and stomach?

I have seen more than one child with habitual cough and hoarseness, or choking with mucus, entirely and permanently relieved by simply keeping its arms and hands warm! Every observing and progressive physician has daily opportunities to witness the same simple cure.—*Lewis's New Gymnastics.*

SETTING A GOOD EXAMPLE.

When the Prince of Wales was taking a collation at the commons of Harvard College, on the occasion of his visit to Cambridge, he asked a waiter to get him a glass of wine. The waiter promptly replied, "We haven't any." President Felton here remarked to the Prince, in his bland manner, that it was not in accordance with usage on such occasions to provide wine. "Then," said the Prince, turning to the waiter, "get me a glass of beer." For the second time he was obliged to reply, "Haven't got any."

A WHITE CAPTIVE AMONG THE SAVAGES.

Many of our readers may remember the massacre, last fall, by the Sioux Indians, of a party of emigrants journeying from Iowa to Oregon. The expedition, we believe, numbered seventeen wagons, and the travelers were said to have been all killed with the exception of two men, who fought their way through, and two women, one of whom was left for dead at the foot of a precipice, but was afterwards recovered and restored to her friends, and the other taken

into camp and compelled to adopt the savage life of the Sioux. This summer, when the half-breeds from Pembina were at the Yankton camp on the plains, some of them, as they allege, saw this hapless woman in the wigwam of her captor. They say that they conversed with her, and that she was anxious to get away, but was unable to effect her escape. It is worthy of being inquired into, and if found to be correct, means ought to be taken by the American Government for rescuing a woman of their country from a position of misery and degradation which she must feel to be worse than the cruellest death.—*Nor' Wester, 15th ult.*

Suppose the woman were black instead of white, and suppose she were held in captivity by white barbarians, in the United States? Would "the American Government" be invoked to "rescue a woman of their country from a condition of misery and degradation?"

If not, why not?

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"Not very well."

"How do you get along with it?"

"Well enough. Samuel Price does my sums for me?"

"Why don't you get him to eat your dinner for you?"

"I couldn't live without eating. I shouldn't grow any if I didn't eat."

"Your mind won't grow any if you don't use it. It would be just as reasonable for you to get Samuel to eat your dinner for you, as to ask him to do your studying for you."—*S. S. Banner.*

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